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UNSER VERHÄLTNIS ZU DEN BILDENDEN KÜNSTEN. Sechs Vorträge über Kunst und Erziehung. Gehalten von *Dr. August Schmarsow*. Leipsic; B. G. Teubner. 1903. Pp. 160.

Dr. August Schmarsow is Professor of the History of Art at the University of Leipsic, and the present pamphlet is a series of enthusiastic lectures on his specialty. He points out the importance of the arts and shows that in the study of art the entire man, head and heart, is engaged. The origin of all artistic creation is expression, and thus art is first of all realized in pantomime. Mimicry develops the plastic, and the language of expression is a preparation for true language. The height of beauty is reached in the representation of organic beauty, finding its highest realization in the human body. The human body is and must remain the center of all the arts. Our author shows us the contrast and the connection of architecture with sculpture as being a utilization of space. The architectural building finds its limit in the wall and the wall is enlivened by fresco and painting. Dr. Schmarsow appreciates also music and poetry, but we can read between the lines his preference for the quiet unassuming plastic arts. He characterises differences of text by a contrast of the monument of Canova's tomb at Venice with the Monument of the Dead by Bartholomé on the Père Lachaise at Paris. While appreciating the former, our author appears to give the palm to the latter. Without depreciating the Teutonic spirit and its tendency to defame the significance of artistic productions, he decries the narrowness of a doctrinary taste which glories in the narrow Teutonism and yet restricts German art to an inferior place; above all he condemns the apron strings by which the German artists have so far been tied.

LE PROBLÈME DU DÉTERMINISME SOCIAL. Déterminisme biologique et Déterminisme social par *D. Draghicesco*, Membre de la Société de Sociologie. Paris: Éditions de la Grande France. 1903. Pp. 99. Price, 2 fr., 50c.

The author of this book discusses the problem of necessity in the domain of social development, in consideration of the fact that it is subject to natural laws. In this sense he speaks of social determinism and contrasts it to biological determinism. Social determinism is different from the determinism of nature, and so he proposes the question:

"Are there at all moral and social laws, and are these laws independent of biological and natural laws in such a way as to form a distinct determinism which may be contrasted to biological determinism?"

"Which are the aspects under which these two determinisms present themselves in the social individual, and which are their relations?"

"Which is the scientific formula of the social determinism with reference to the biological determinism, and which is its specific feature?"

Our author undertakes to demonstrate that the ethico-social determinism is real but cannot be comprehended under other natural and biological laws. The scientific formula of the social determinism is a social heredity which is an actual element in the existent conscience which may be compared to a bundle of social relations frequently materializing in an actual life. Its principal laws are justice and solidarity.

Our author insists on the difference between the spiritual nature of man and the physical. Man is conditioned by the factors of social life, by social relations and social sanctions which shape him anew and graft upon his biological nature a novel life and being, spiritual, rational, and *sui generis* which is superadded to his bodily life. It is a new and artificial personality built upon the natural personality. Thus the social is the spiritual and the ideal, but it is a realistic ideal and an experimental spiritual idea, for what is more experimental than education and tradition. "Spirit," as says Mr. Ward, "comes as a new power into the world and our whole civilization is a product of art which stands in opposition to nature." Yet the ethico-social reality is different from biological and physical facts. It appears to us as a duty and is therefore called the "ought" and not the "is." Biological nature exists as an accomplished fact in spite of us and without our existence, but the social reality can be accomplished only through our efforts and volition. Never can the realization of ethico-social laws be accomplished without our active intervention, such as finds expression in the formulation of duties. This difference results in the impossibility to foresee or fore-determine the final outcome of the social evolution, with the same precision as can be done in natural events.

BULLETIN DE LA SOCIÉTÉ FRANÇAISE DE PHILOSOPHIE. Paris: Librairie Armand Colin. 1904.

The congresses which in 1900 were held at Paris during the time of the Exposition have given a powerful stimulus to the interest taken in intellectual pursuits and among the societies founded at that time the French Society of Philosophy¹ survives and prospers to this day. Its officers are M. Xavier Léon, Administrator, M. André Lalande, General Secretary, and M. Élie Halévy, Treasurer. So far it seemed as if Félix Alcan and Company possessed the monopoly of the publications of French philosophical literature, but this society has taken a start of its own and publishes its bulletins through the Librairie Armand Colin, 5 rue de Mézières, Paris. They are now in their third year and contain a series of important discussions which

¹ *Société Française de Philosophie.*